the open, but next morning they found a house completed for them on the shore of the fiord. The name of the house was Anutci (1) x nunuk smale. S nhalotla had made it peculiar in several respects. When the tide rose water was forced up through subterranean passages in the rock so that it burst as foam inside the house like a miniature water spout, this is known as Sp p (3) ndo tz. The upright house posts were carved in representations of Saiut (4), thunder, though this siut was never seen till long after. The back paintings were of the Sn n q, while S tzalan , Echo, was there, invisible as usual but repeating everyone's speech, while around the floor there ran countless amqptz. mice, It was a strange house. After a time when the people had kmxxxx increased on the earth through marriages and births, H mc t gathered the stalt m to his house, there were none bu stalt m s on theearth at that time, for a m. The guests saw the wonders of his house, which were like s sack ye xs to him, bringingimg him his ability.

Three times he did so, but when he, or his descendants, attempted to do so for a fourth time the supernatural power which had been present with the first people had vanished, so the carpenters were called on to reproduce the originals. The painting of Sn n q and the carving of Saiut presented no difficulties while masks were made of Sp p ndo tz, and manufactured Amqptz (2) ran on the floor by means of hidden strings. Whenever one of H mc t's descendants gives a m the carpenters are called on to make things as realistic as they are able. This is true for many ceremonial rites, in the early days when men were part siut these supernatural visitations were common to them, but in later years they lost this power and instead the carpenters were called on to reproduce the origin of the story. A s sack mask is not burnt, and when its owner goes to another tribe for a m he always carries it with him.

1044 About 300 years ago a man, kumlaix (5) by name, built a wharf (6) like structure out into the river at Kinsquit in order to catch salmon from it by means of a long handled net, xota. These implements are commonly used, as a rule with a handle about 30 feet

in length. One August when kumlaix tried to haul in his net he found a lad hanging onto the rim. A number of people were watching at the time and yelled to kumlaix to throw away his net with its uneartly visitor. But k the fisherman rashly tried to lift it; it was too heavy, so he started to haul it in the water towards the beach so that he could draw it ashore. When he had nearly accomplished his purpose the lad in the water shoved the net so that kumlaix was pushed into the water on the side of the harf removed from the boy in the water. The latter then disappeared. The on-lookers rushed to the rescue of kumlaix whom they saw being swept downstream and into a fish -trap some 300 yards below and on the opposite side of the river. They raised the trap and found his body, but all efforts at resuscitation were unavailing. This was a manifestation of siut, (1) but no one fully comprehended it.

1044 On many occasions the people living beneath the ocean have been seen. They are known as Komokwa. They are much like mortals, with long, rather reddish hair, hairless bodies, and their faces are often stained black. About three years ago a Japanese fisherman caught one of these creatures, a woman, in his net when he was salmon fishing not far from Namu. He drew her into his boat where she gave no trouble, instead was about 2 years old docile and submissive. (2) However he was frightened at and soon threw her overboard.

1044 Long before the coming of the white men, but very long after the first people had come to this earth, a certain Kimsquit man, named Wakwanot (3), was snaring mountain goats on Mt. Tcopinat . He was climbing the mountain when he heard on the upper slopes a peculiar cry which he recognised, from descriptions which the old people had given him of it, as the note of Kokan . This is a siut bird which, if a man who knows the proper procedure~~xxmxkagaxikaxkxikkaxxpxcaxpaxikyx~~ kills it brings the fortunate slayer good fortune. The bird is about the size of a crow with a broad hooked beak (4) and blue-black ~~kxidxs~~ iridescent plumage. It defecates mountain goat grease, and it is the droppings

which are especially valuable. Wakwanot knew what to do so he crept stealthily up the mountain armed with only his hunting stick. Presently he saw a Kokan feeding on a mountain goat which had been caught in one of the hunter's snares. It answered the descriptions given to Wakwanot of it, and at times it defecated and he could see that its droppings were like solidified mountain goat grease. The hunter crawled near, and took advantage of the instant when the bird was inside the goats's stomach to leap forward so that he was able to club it with his stick when itsxppxxxrxx head reappeared. Wakwanot twisted the neck until the head was separated from the body and this, the head, he threw behind him, to the right, so that the bird's story might return to Nusmata, because it is siut. Then he cut the body itself in two halves, the right portion he threw behind him in the same direction as he had thrown the head, while he carefully wrapped the left section in his waxsi , cape of cedar bark. Next he collected the droppings and wrapped them in evergreen boughs. Carefully carrying his treasures he went down the mountain and cut a niche in the trunk of a cedar tree where he hid the objects, then he went home. Next day Wakwanot returned to the recess, drew out the half body and dried it over a fire as if he were toasting salmon for winter use. At night he went home, as before refraining from telling anyone of what he had done. For four days he dried the meat, thencarefully closed the recess and went away.

For one year Wakwanot did not hunt. Then he xxnkxixxkxxxrxxxxx reopened the recess, saw that the meat was fresh and juicy as if newly prepared, drew forth the droppings and carried them with him in a small bag. Fortune followed him: with a minimum of effort he had great success, catching a great deal of game. At kxxgkx length he told his fellow-villagers what he had obtained and they were grxxxixx envious of his good fortune. He continued to prosper, and at length sold the droppings for a large amount of goods. The half body he carefully preserved, and when an old man showed his son where it was concealed. The latter prospered throughout life owing to his possession of it, and when an old man he too told his son, who had the same good fortune as his father and grandfather. But the greatgrandson was too lazy to bother going with his father to the place where the bird was hidden, and so the treasure was lost. 1043

1048 The son of a stalt m has the best chance of becoming a stalt m because his father is able to start him in the right way, but if the son should fail to carry out the obligations about giving mex he would lose his importance. In every community the person of importance is the one xx who has given the largest number of ms, he is able to stand up and give advice which is generally followed by the rank and file. A man who has given but a single m has no importance, but when he has given two ms he is known as xxxxxxxxxxxxxxx and begins to have a slight influence in the doings of the community though he still retains only a seat at the side of the house. When a man has given three ms he is called asmusamm k ms, his advice is sought after, and he takes his seat at the end of the row of stalt m s behind the fire. After giving four ms he is a numit stalt m , able to sit in the centre xxx of the row of stalt m and give advice with power and influence. What he wishes to do, that he does, because he is a numit stalt m .

ual ap k,

1050 Polyandry is xxxxxxxxxxxxxxxxxxxx snut usampqtem. This is not common, but took place sometimes among stalt m people. The husbands are never brothers, are sometimes relatives, but more frequently not. When a child is born to the wife all the husbands are fathers, there is no individual fatherhood, and the child inherits solol m and ancestral names from each of its fathers. Such a child id is in a very fortunate position and is well on the road to success. The x wife lives for a time in the village of one of her husbands, with the other husband forming a member of the household, then she moves to the town of another husband where he rules the stablisment and the other husbands live under his guidance. There is seldom friction among the co-husbands. This is real marriage, and of a xix high order as it is only practised by stalt m s. Jim Pollard saw this custom in vogue at Kimsquit when he was a young man and has heard of it being practised on other parts of the coast, in fact he saw one case of it among the Kwaoina (? Quatsino) people not far from Newitte. He believes that it was practised at Fort Rupert.

1951 The marriage ceremonial carriage of immature girls is known as atsitsm.

1952 The daughter of a stalt m can be made a stalt m in which case she ranks as a man and may sit with the other stalt m around the fire. Schooner's daughter, Mrs. Samuel King, is the only woman in Bella Coola who has had this performed for her. It was done in 1921 and cost $3000.00.

1953 The name of a man who has given numerous ms becomes known far and wide.

1954 When Mrs. Samuel King was buried the missionary read the burial service and made a short speech, then he was asked to withdraw. Jim Pollard made a speech at the grave side of which he gave me the following interpretation. "Go, please, to the place whence came your father and your mother, to the place where their highest stories are found, go straight, do not get lost on the road." To George Nelson, son of the deceased, "Do not be down-hearted, all of us must travel the same road, we did not make that road, it is the work of the supreme god." Then again to the deceased, "To Nemkotz there lie buried many worthy men and worthy women, you will be among friends. We are sorry that you left us, great is our grief."

1955 When a person dies it is the custom for the deceased's to carry his life [illegible] never the right comes through the roof to carry off the body. Later on at a m [illegible] the representative of the dead and relate it is the plot of his speech story who [illegible] is called as Tsa k'ak.

1956 The name a stalt k is more commonly used is erroneously [illegible] Bella C a

1058 At the winter solstice the siut fall down to this earth for kusiot m and other kusiut ceremonial. Sometimes the winter ceremonial is prolonged until March, as far as I can ascertain there is no fixed date for the conclusion.

1057 The november moon is [illegible] ci tl .

1061 S nhalotla sent down Snini to hold this earth in position. The earth is like a round island which would upset if Snini did not carry out his duty. He is like a man and lives far to the north where there is ice, with a rope fastened to the earth he prevents it from moving. An eartquake is caused by Snini hauling the rope slightly and taking a new grip to see that it is all right. When the earth moves the kusiut, A lipalaklaix, sings of Snini . The right to do so is handed down with the name, and was derived from some interview with Snini long ago.

1062 In Nusowalwhaista there lives the siut Sno o h lt salountam. This is the siut who scratches, no one can prevent him except sk Alountam. On earth this same rite is carried out by a kusiut who ranks between the alhotla and noltc sia; at first-sight the performer was named Sent sia. The kokl nats are terrified of the scratching and fear lest their nerve will be wrung and they will die.

1063 In the beginning S nhalotla sent down to earth three brothers, syuyu t, Spano ittmaix, and Ysaloe, with their sister T imaua. They came as black bears, and long retained their bearish characteristics but were very capable and clever. From above they brought fire, and a stone axe, and the fingfisher, Skam, (his ata kak name is Kuetwal aix) as a guide. Atmaq led them on their journeys till at length he

at open [illegible] thought, where [illegible] and planted [illegible] grew of its self. The name of the house was [illegible]. It resembled other houses except that the door was in one corner instead of the middle in the end. Like the houses in Malinta and Veraidoen it was free from pains near the floor because they were [illegible]. Such a house is a size. The paintings on the back walls were of women, next [illegible] they are used near the river, and the ship floats down to Lake Capenkil Ka [illegible] n who were living below and [illegible] set off upstream in search of a wife. [illegible] net the brothers had married S imana.

Ayuyu t and his brothers used a special kind of fish-trap, tale, in which they caught large quantities of bream and steel-head salmon, while Ayuyu t and his family were also catching large quantities of salmon. The two settlements combined to give a [illegible] to which fairly large number of guests were invited. Ayuyu t and his family became very important because he married four times, I think, a Bella Bella woman, [illegible] s, who was from Cortes Lake, and a Salmon River girl. His family was able to return the marriages which greatly increased the family's importance. People lived longer in those distant days. Ayuyu t and his family had grew in power and were able to summon the people from both the Deep and Tsoquit rivers to their [illegible] es. At that time there was no Alaska, instead a man's story, as the black bear for Ayuyu t comes as a great, [illegible] n, bringing a song for the man's skill. This also presents [illegible] sing the bear wearing its bear as if it were a guest from across, and someone calls out that the is also in it. All the masked figures [illegible] through the house into the [illegible], announcing that it has brought a song for the giver of the [illegible] s. The songs vary in type, being either tleiyus s,ies , [illegible] t s, or nuusmal. Dieq and nemkwal are prayers for the story itself, the others slightly differ. It also is very closely connected with Alaska who came from Bella Bella, according to the folklore through [illegible] n's marriage with a Bella Bella woman. It [illegible] the bear, a masked representation, came from the rituals of the dead because no one could go near the dead for fear of

[illegible]

frightening away the salmon. This shows to the guests that that the people were bear people. The guests were shown the articlesx brought down by x syuyu t from above and learnt how to use them. Then they danced and presents were given. (NOTE. This account is sketchy and probably contains many inaccuracies, my informant was tired at the time.)

The presents given at a m in the old days were sk ma, moose skins, mā [illegible] small copper ornaments, baskets, st xhom= cedar-bark mats, a mut = dentalium shell ornaments, and waksi = capes of yellow cedar bark, obtained from Bella Bella.

The food used at a m in the old days was -------

S kum , dried berries of Red Elderberry.

Gt lz.

Sleq, olachen grease.

Sqat , dried mountain goat fleshk.

Sqalotz , dried berries, 7 variety.

Miqt , berries.

[illegible] a mixture of olachen grease, crab-apples, and st lz.

T xeusk, white roots obtained from the ocean.

Saia, dried koho salmon.

[illegible]

[illegible] ,

#065 Jim Pollard swears that his fx mother's uncle was a young man at the time that Mackenzie came down the Dean River. He has heard from his mother that Mackenzie killed and ate his dog, and that he was given a marmot skin robe.

[illegible] people
o[illegible] [illegible] a tract
of land on the Satsq about eight miles below the lake where is its source: this tract was where he had come to earth. He had the knowledge of how to build a special type of fish-trap, aqta. In the lake there was a monster, saiax.

[illegible] A slave can never become a s saok though he can become a kusiut if his master so desires.

[illegible] An atx tut can become a stalt m if he has the necessary goods and wealth to give [illegible] ms.

[illegible] If a man be carried off as a slave to an alien people and later returns home he must be purifeid before taking part in any s saok ceremonial. No man who has not a s saok name can enter the clusta at the time that the s saok s ut is there when youths are receiving their s saok names.

[illegible] In the old days care was taken that the daughter of a stalt m should only marry the son of a stalt m . This regulation is little observed at the present time, as can be seen from the way Albert King's daughter left her husband John Webber to whom she was properly married.

1715. The following account describes the manner in which a particular [illegible] was, fortuitously by some, carried out the initial ceremonial [illegible] it might be said right. It will be convenient to refer to it as X throughout.

In July he told [illegible] of his desire to perform [illegible] the following October. This is a very important ritual, [illegible] unnecessarily, [illegible] ceremony is now rather an ordeal [illegible] by a Deity [illegible] on visiting [illegible] Tsongait even he could have remained [illegible] of his own house. [illegible] elaborate conferred [illegible] and resident [illegible] X was not [illegible] and could [illegible] invited to perform the rite. Accordingly they summoned [illegible] staff [illegible] to assemble [illegible] hard secret [illegible] where the matter was discussed, and permission was given to X to proceed with the affair. If they had refused their sanction X could not have gone on with the business.

X now instructs [illegible] carpenters to make a representations of the pre-[illegible]. Every day he goes to [illegible] and in the woods where he lies down as [illegible] while the carpenters [illegible] will be depicting [illegible] prominences. Hundreds of poles will sometimes be [illegible] before a satisfactory one is [illegible]. Every evening [illegible] objections against the staff [illegible] is to go off [illegible] people to inspect the [illegible] which [illegible] have made that day. There will be perhaps six carpenters working at the job, and each may complete [illegible] three poles in a single day. The staff is examined carefully the [illegible] complained [illegible] "No, the nose is too long", "The cheeks are too flat" and so forth are their criticisms. If no satisfactory pole is made the ceremony is not allowed to go forward. The unsuccessful attempts were carefully counted [illegible] there were many such poles, not only those [illegible] Christ Indians, but also [illegible] as well and it would never have done for them to see the poles. Near the end of September one carpenter [illegible] was considered [illegible] recently [illegible] a pole which the staff [illegible] agreed was an exact portrayal of X's face.

[illegible] ceremony now proceeds to summon the demons [illegible], any who will, are [illegible] whom he considers fit and necessary to undertake the ceremonial. The [illegible]

by treading with the foot on the foot of the person invited to be with them in the house. This method of summoning is known as xaxilwaxi tzin i a t n. The person receiving this intimation understands the significance, makes some excuse for leaving the house and proceeds to the meeting-place, in this case a man's cave which children have been warned from their infancy to avoid. At this meeting preliminary arrangements are made. X tells the carpenters about the way which they will receive, and the a nipotlan instructs the maker of the successful mask to put hair on it and make neck. The musicians are also instructed to prepare three songs. Only a maximum is able to insert the words of a song, sometimes he furnishes the tune as well, but often another musi n composes the tune and the tzalv n later adds the words. The musicians meet, listen to each other's tunes and decide which is the most suitable, then this tune is adopted and learnt by them all.

The [illegible] musicians, [illegible], and carpenters met in the forest with X. The mask is tried on, it comes down over his own head and is tied with a stick at the back by means of a string passing around X's body. The completed mask is given to X, who rides it very carefully. In the old days few masks were kept owing to the difficulty of hiding them, the a mack masks which had to be preserved were hidden in clefts of the rocks far from the villages. At this time the unsuccessful masks are burnt. The a nipotlam speaks solemnly, warning those present of the serious rite which they are about to undertake and asking the assistance of everyone.

Towards the middle of the dance season, I could not find that there are any fixed date, sometimes before the winter solstice and sometimes after, the a'alv n a, nunuai n , and carpenters are called in secret to X's house after most other tlacuilo's notl n. This is for tzacqtimut, a rehearsal of the ceremony which will soon take place when the sign comes for X. X dons the mask above his own head, the neck is carefully arranged so that the junction is not evident, and eight men, four on either side, pullat a rope which is tied around the false head, so that after dressing and pulling the

"head" is pulled from the body and rolls away onto the floor. The [illegible] have been concealed within the head and these become evident as it falls, while the corpse" crumples to the floor, following the direction in which the head was rolled. Towards dawn the false head is drawn back towards the body by means of concealed strings: it then [illegible], and X rises, as if restored to life by the return of the head to its body.

The following night, which is the [illegible] night, is spent in this ceremonial is concluded, the wedding of Aji Ikkinki is begun: this celebration is the most important of a number . The ye a kan sese ka ti, is still an evil universe bodily, "A [illegible] alas alinguguddji a aitaimmas", meaning, "I have my chief now, I shall carry out your commands." The [illegible] have been ready for this, and at once forty or fifty of them accordingly [illegible] leaves his own house to make a round of the village. With his bodyguard he enters first the house at the bottom (downstream) end of the village, pausing before crossing the fire to [illegible] his eye at [illegible] stantiant alas alinguguddji a aitaimmas", circles the fire once, repeats his cry at the opposite corner of the fire nearest to the door, and then departs. With this procedure is repeated at every house in the village, passing from the bottom to the top, always with the forty or fifty [illegible] attendance, then returns to his own house. The [illegible] believe that some supernatural power has entered into him, but that it is so strange that he is unable to comprehend it. As soon as X has returned to his own house he [illegible] goes through the village executing the [illegible] in X's honour; this is the night of a whalat n m. and the ceremonial performed on this occasion is repeated in similar form for every 'matut dance. The number s sing a song which they have since composed for X, while the musicians [illegible] and practises it until well known. The theme is wonder at the strange ps a which Snus Ikais, S ye Kaitais, and Kipatiks have sent down to X. When this song has been sufficiently practised the people disperse.

The next day the people p, when the performers meet to make the ye es, music,

and other requisites. That night the kumsiai [illegible] in X's house and sing the same song, then are given food while a nipotlix [illegible] in the following strain, "Friends, take heed what you do, Alquntam and his fellow wild [illegible] sent down to us a powerful dance, unless we make strong our h[illegible] he will be unable to succeed it." On the two following nights the same ceremonies take place, while the [illegible] are completing their arrangements. Meanwhile X is [illegible] to the plaza. During this period the whistling aiy lhilaiha is heard at intervals and the awe-stricken ekkl wata cower in the bed-rooms of their houses afraid to venture forth afield.

On the fourth night all is ready for the ceremony. The kus kusuiut first enter, then the fire is extinguished and in the darkness the ekkl wata are called in and guided to their seats by the s wuoks and aitzqmus. The latter are the fairies: during the summer a quiet, sensible youth is summoned before the stalk w s and told many [illegible] certain amount of the kusiut ceremonial, the ye ss and ss forms. He is told that he must listen to the ekkl wata and report to the stalk stalk w s if he hear anyone talking of the kusiut ritet, especially anyone trying to explain how they are performed. If he hears anyone doing so the aitzqmus at once inform the stalk w s and the [illegible] youth is is called before an a kw l who projects power into him to keep him quiet, and the following winter is made a kusiut. The house remains in darkness for some time, then the fire is built up, and X circles the fire four times to the accompaniment of the alhakata. Then he cries out, "I want so-and-so (naming an ekkl wata of about 20) to tie my neck." The lad is given the rope and attempts to tie the neck, in which he is assisted by the carpenters, in reality it is the carpenters who put the necessary knot in the rope. Then the kusiix kukusiut pull on strain on the rope until the head is severed and falls to the ground. Meat and blood are in evidence and X too falls, carefully choosing the direction in which the head has rolled. Doubtless the ekkl wata themselves are allowed to haul at the rope, but however [illegible] the spectacle is one that greatly impressed the ekkl wata, appearing most realistic to the

flickering light from the central fire. All night the people remain seated, the e sooke act as guards at the door, refusing access to any curious and calling out the hours sleep, because should X not be restored to life they, too a taoka, will slay the kurusiut. The latter sing two songs which are always used without change to restore m. These are known as xxxx kwan tamkusaix, and resemble a morning song for the most, though they tell of On taxuna, the siut who gives life to a dead person. It tells various kukuiut sing to j train p ns, while are projected into the, as the visible manifestations of the siut which belongs to someone. At times, also, all those are told to draw near to see the corpse. they strain the fire sparks and mention that the head is at some distance with the blood and meat proving that it has been severed from the trunk. Towards dawn the head begins to move (with the aid of hidden strings) and a nicotlam cries out, "It moves, it moves, do you see it?" The all answer, "We see it move, Yamui te, siut sends a very powerful k mmuse to enter west up." The approach of dawn has been estimated by the tide, if we are ocean shore, by the stars if visible, or if neither of these are available by the number of fir logs which have been burnt through since sunset. The head is slowly drawn back towards the corpse, until the soot sets, after making one of their inspections, and pile to say that it has slowly rejoined the body. At the first streaks of dawn the false head is removed, though in the distance it appears as if it had rejoined the body instead of X's own head, which is the case, and X slowly moves his fingers and in a low voice sings a song. This s is a new song, as if X had become an a kw I , and to have been taught his by siut, in reality the nukusi m have previously instructed him in th the house of On taxuna. Then the two old women who are in attendance likewise sing their songs of On taxuna. Next two a kw l s approach X and project into him their power so that he is sufficiently strengthened that he is able to move slowly around the fire supporting in his two a kw l s. As he goes around he moves his fingers and feebly sings the new song. Then turns on a position west of the fire, still supported by the two a kw l s. Nuchimas tells the people to leave, except the carpenters and sooke s.

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[illegible] a double [illegible]. I realize it is [illegible]
[illegible] from the [illegible] of [illegible] pulled off, he is supposed to be still
[illegible]. Towards dusk the [illegible] are [illegible] he [illegible] from
the dunusi m a new song, the second concerning X. The [illegible]
mad his head pulled off and how X was moved to do likewise [illegible] and of the
kindly Sn tzmana who helped him. The next day a number of [illegible]
to hew alder wood for the masks, and at night the carpenters [illegible]
to make masks representing what X has seen aloft. The [illegible]
a third song concerning X, a song which deals with [illegible]
On this occasion the three songs are practised until all the [illegible]
This is the night known as nuklank'm.

The next night is notl m, and before evening the people have washed and sanctified themselves, and the completed masks are hanging in the house. The [illegible] are called kn. X's three songs are sung by the kukusiut while he stands surveying the several kutusiut, moving his fingers in time to the music but too feeble to dance. Then he is assisted off to the qlusta. The next people to dance are the sung z, and when they have finished the regular call a succession is carried out, the same belonging to exactly after another is sung by the second m and the man in question gives his dance. Then the audience disperses. The [illegible] follows on the next night. A helpless false head is made and is pulled from the head of some kusiut as a representation to the [illegible] qsta of what the siut do above. This head is quickly returned to the actor, again as showing what takes place above. Next siut emerge in procession from the qlusta. As in the previously described kusiut m, any siut according to the volition of X. This completes the ceremonial.

X has the right to perform any kusiut m ceremonial, and accordingly [illegible] the mask, showing that it would be difficult to have another made [illegible]. The following winter he received more or less [illegible] in his house, as he still suffering from the [illegible]

after-effects of losing his head, but the following winter X ye x came to him for some other ceremonial; he had recovered. During the third summer he informed his nipotlam that he wished to perform the ceremonial with the box, qwaña xuta, a large box such as is used for boiling olachens for their grease. As before (I shall not repeat the details of the preparations which are similar in both ceremonies) a nipotlam consulted the stalt m s and received their sanction. The carpenters asked whether X had preserved the mask used before, and on being told that he had done so, were willing to undertake their part in the ceremony. Working secretly they made a cut in the floor of the box, which was carefully smeared with dirt and grease so as to be invisible, and skin hinges were fastened to it so that the movable section could be taken out and returned quickly and easily. A trap-door was also made in the floor of X's house immediately behind the fire-place, and this too was fitted with concealed hinges. A wooden framework is likewise constructed identical in shape to X's body. When these preliminaries are ready the stalt m s, carpenters, and others taking part in the ceremonial meet one night in X's house to test the arrangements. The box is arranged over the trap-door, X enters it, passes through the mxxxhkxx hinged section, and out through the floor, then the false body is passed up into the box and water is poured in. If all goes well the box is entrusted to some kusiut for safe-keeping, and nothing further is done until the middle of the winter ceremonial.

Then as in the previous kusiot m ceremony the mkakxi stalt m s, etc. meet for a rehearsal one night to ensure that nothing has gone amiss with the box, because sometimes a malicious individual will deliberately spoil someone else's ceremonial by hxxkxxx damaging the objects to be used in it, this is one of the reasons for the supernaturality of Judas. If all is satisfactory the ye x comes to X on the following night, and he goes to every house with his cry of "I shall do what you wish", exactly as on the previous kxxxt kusiot m ceremony. For four days nothing is done and the aakl mata wonder what has happened to X, but if any kusiut should speak to them of it, it is only to say, "We don't quite understand what it is about, X has had some dreadful

power come upon him." On the fourth night the kukusiut are summoned to X's house, and shortly after the amkl mata are called in. When all is ready a nipotlam rises, saying "X wants to borrow a qwana xata from so-and-so", using the name of the person to whom the prepared box has been entrusted. The latter agrees tox lend it and with two men goes home, returning with it. The box is placed on the floor behind the fire, and over the trap-door, then X circles the fire four times while the alhakata sounds, then he cries out, "My siut bids me go into this box and have water poured upon me." The women cry out as if in fear, while X clambers into the box---------and out through the bottom underneath the house. Then he hastily shoves into the box the carefully prepared dummy on which four amkl mata pour water. By means of hidden strings the fingers of the figure are made to move, (1) while a kusiut sitting near keeps calling at intervals, "Xxxxx "We ", which at the same time asks siut to perform the rite and to help X. At intervals different amkl mata are called forward where they see what they think to be X inside the box, an easily understood mistake considering the care with which the dummy has been prepared, and that the illumination is from torches, anuxh k. (2) Towards dawn it is announced that the water has lowered, which is arranged by means of small plugs in the floor of the box so that the water drips out through the trap-door onto the ground beneath the house. The amkl mata are called forward and marvel at the lowering of the water without seeing any on the floor. This is repeated four times. When dawn is almost breaking, and the water has xxx largely drained away, X re-enters from beneath, removing as he does so the dummy. Seated in the box he sings feebly xxxxxx about On tzmana. (3) The amkl mata seeing and hearing marvel xx how he can still be alive after several hours under water. Then X stands up, climbs from the box, and goes around the fire, while the nunusi m and several xx kukusiut women who have been previously instructed, join in, to the amazement of the amkl mata who wonder how they have been able to learn so quickly a song which X has just obtained from siut. A nipotlam now announces that X has recovered and the people adjourn.

As in the previously described kusiot m ceremonial masks are prepared, which the

amkl mata see on the night of qotl n and it is told that this is the sianusk of X. On the next night, n busam, a mask is worn by a youth who has sufficiently long wind to enable him to stay under water for about fifteen minutes, this has been tested at a previous rehearsal. X This is the first part of the ceremonial on this night, but afterwards the procession of siut enters, any that X desires, except that the principal siut, Alquntam, S xs xkalaix, and the others are always shown, with any others, including animals, that may be desired. These masks are afterwards burnt, X preserving only the realistic portrait of himself which he had used on the two occasions. The name given to the completed ceremony of being immersed in water in the box is qleaxem ol kwanaxsla.

Several years later X decided to perform another kusiot n ceremonial, nutz xa m, having the right to one he had the right to all. As before he first obtained the assent of the stalt m s, then the carpenters were instructed to prepare a false stomach made of copper, but exactly reproducing a human stomach, even the navel being shown. As before the stalt m s had to be satisfied before allowing the ceremonial to go forward. The stomach is worn by X, who is clad in an large moq collar; stones heated red-hot in the fire are dropped down inside the collar as X pretends to eat them and the smoke emerges from the navel, toba. After about five minutes the stone itself is allowed to fall out, as if it had passed through the navel. Late in the period of the winter ceremonial a final rehearsal is held, and the following night the ye x comes to X. As before there is the period of wondering what is about to happen, while the kukusiut explain to the amkl mata that although "We do not know what has come to him, yet he will be all right, because he is a kusiut and has looked after himself", which means that he has preserved a tzta. On the appointed night the arrangements are as previously described except that there is no kwan tankusaix, because X is not doomed to death. He circles the fire accompanied by the usual alhaksta, wearing the false stomach, though none of the amkl mata are aware that it is false, a moq collar, and p naxta, the last being a dance belt. The stomach was of goat skin with the meat still